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What is the name?

WHAT IS
"THE NAME"?
OR
"THE MYSTERY OF GOD"
REVEALED

Written by
WILLIAM
PHILLIPS
HALL

What is "The Name"?

WRITTEN BY
WILLIAM PHILLIPS HALL
"In the Name"

"That they may know
The Mystery of God in Christ,
IN WHOM
are all the treasures of wisdom and knowledge hidden."
"For IN HIM
dwelleth ALL the fulness
of THE GODHEAD bodily."
Colossians 2:2, 9.
(ancient reading)

"For as many of you
as have been
baptized into CHRIST
have put on CHRIST."
Galatians 3:27.

"If any one *be*
In Christ
there is
A New Creation;
old things are passed
away; behold, all things
are become new."
II. Corinthians 5:17.

WILLIAM PHILLIPS HALL
GREENWICH CONN.

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TO

"MY LORD AND MY GOD"

THE LORD JESUS CHRIST

"THE AUTHOR AND PERFECTER OF OUR FAITH,"

"IN WHOM DWELLETH ALL THE FULNESS OF

THE GODHEAD BODILY,"

this book is dedicated.

ADDRESSED

TO

GOD'S ANCIENT AND BELOVED PEOPLE THE JEWS;

WHO, ACCORDING TO THE FLESH, ARE

THE CHILDREN OF ABRAHAM:

AND

TO THOSE WHO, ACCORDING TO THE SPIRIT,

ALSO ARE

THE CHILDREN OF GOD AND OF ABRAHAM,

"THROUGH FAITH, IN CHRIST JESUS";

THAT THEY ALL MAY BE ONE

IN

CHRIST JESUS THE LORD.

"For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face (Hebraism for "Person") of Jesus Christ."—II. Corinthians 4: 5, 6.

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PREFACE

This book has been plainly written, so that it might be easily and clearly understood by the most humble and technically unlearned reader and student of the Bible.

In a few instances, a direct translation of words from the Greek text has been made, with a view to the most accurate translation of the original in the light of the context.

In some cases, where the teaching appeared to require such a course, words have been supplied in, and supplemental to, the text; but always in brackets [ ], so that they might be immediately and always recognized as not a part of the text.

In other cases where explanatory words or statements appeared to be called for in order to more fully bring out the truth, such words or statements have been placed in parentheses ( ), in quotations, but not as a part of the text.

. . . . .

Inasmuch as this book consists, in the main, of a study of "the Name" of God, it will be well for the reader, in order to a clear understanding of that which follows, to bear in mind two facts:

First, that, as a rule, with ancient Israel, as shown by the Scriptures, the name was not only the personal designation, but also the expression, or revelation, of the personality.

While this was true, to a greater or lesser extent, of the names of the Israelites, it was, and is, pre-eminently and invariably true of "the Name" of God.

A knowledge and an interpretation of "the Name" of God, according to the Scriptures, constitute a revelation of God Himself. "The name of God is not a thing arbitrarily thought out; it is of the essence of Deity, a revelation of Himself and so self-expressive; it imparts knowledge of Him and guides in the way of His service (Micah 4:5.)"—"New Schaff-Herzog Encyclopedia of Religious Knowledge," Vol. 8, page 78.

This leads to the consideration of the second

fact in this connection, to which we would now direct the reader's attention: namely, that "the Name" of God is not only His Personal designation, as well as the expression, or revelation, of His Personality, but it is, also, in a very true sense, the very Essence, or Essential Personality, of God Himself.

Many years ago a good student of the Bible wrote: "Among the creatures, they and their names are two different things; but respecting the blessed God, Himself is His Name, and His Name is Himself."

One of our writers of a later day has observed that "throughout the Scriptures the Divine Name stands for the Divine Person."—"Butler's Present-Day Conservatism and Liberalism," page 117.

"The Name of Jehovah as equivalent to the Person of Jehovah, is represented as the subject or the object of various actions."—"Hastings' Dictionary of the Bible," Vol. 3, page 479.

"Exalt ye the Lord our God, and worship at His footstool; *for* He is holy. Moses and Aaron among His priests, and Samuel among

them that call upon His Name; they called upon the Lord, and He answered them."—Psalm 99: 5, 6.

"The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee." —Psalm 20:1.

In the Scriptures just quoted it will be noted that the words "His Name" and "the Lord"; and "the Lord" and "the Name," are synonymous—meaning one and the same thing.

"God is identified with His Name very commonly in Scripture; or, perhaps we should say, the Name of God is used as a periphrasis for God Himself. Where God puts His special Presence, He is said to 'put His Name.' (Deut. 12: 5; I. Kings 14: 21; II. Chron. 12: 13). His Name is 'holy and reverend' (Ps. 111: 9); 'incense is offered unto it' (Mal. 1: 11); it is 'magnified forever' (I. Chron. 17: 24); for it the temple is built (I. Kings 8:44); through it the godly 'tread down their enemies' (Ps. 44: 5); the 'desire of men's souls is to it' (Isaiah 26: 8). See also Psalms 92: 1; 96: 8; 99: 3; 103:1; 105:1; 113:1; 115:1; 119:55; 145:1, 2,

21; 148:13; 149:3.)"—"Pulpit Commentary," Psalms, page 44.

The Angel of God's "Name" (of Whom God said: "My Name is in Him"), of Exodus 23: 20–22; and "the Angel of His Presence," of Isaiah 63:9; are clearly one and the same; even as God's "Name" and His "Presence" are one and the same.

"The Name of (the Lord) Jesus Christ embodies the whole content of His Person, and sums up the knowledge of Him and His work."

"The apostles spread this Name throughout the earth; believers rely upon it (John 1:12), and in it are blessed (Acts 4:12); by it miracles are wrought (Acts 16:18), though not as by a formula of magic (cf. John 14:13); but in order to accomplish this an inner connection with Him is needful (Acts 19:13)."

"Baptism is in (or "into") His Name, or in (or "into") the Triune Name (Matthew 28:19; Acts 2:38). . . . All of these customs bespeak an inner community with Christ of which baptism is but the external expression."—

"New Schaff-Herzog Encyclopedia of Religious Knowledge," Vol. 8, page 78.

In view of the teaching set forth in the Scriptures cited, and in the light of the deductions drawn therefrom as stated, we may correctly conclude that to "call upon the Name of the Lord" is to "call upon the Lord" Himself.

To "believe in His Name" is undoubtedly to "believe in Him," as revealed, interpreted and made known by the meaning of His Name.

To be "baptized into the Name of the Lord" is, in a spiritual sense, to be baptized into Him, or into His Spirit, as revealed, interpreted and made known by the meaning of His Name.

To "come in the Name of the Lord" is, in a literal sense, to come bearing His Personal designation: and, in a spiritual sense, to come in Him, or in His Spirit, as revealed, interpreted and made known by the meaning of His Name; "the Name" of "the Lord" being, in a literal sense, the Personal designation: and, in a spiritual sense, "the Person," or "Spirit," of "the Lord."

Therefore as, "according to the Scriptures," "the Name," and "the Person" of God are essentially one; and as His "Name" is not only His Personal designation, but is, also, the expression, or revelation, of His "Person," it logically follows that if His "Name" be truly revealed, interpreted and made known, so, also, will be His "Person."

This book sets forth such a revelation and interpretation of "the Name" and, consequently, of "the Person" or "Personality" of the Triune God.

FOREWORD

In publishing this book the writer is fully aware of the fact that he is presenting an interpretation of "the Name" and "Personality" of the Triune God that cannot be considered otherwise than as revolutionary in itself and in its prospective influence upon the teachings and practice of the Christian Church in all lands.

With the writer—as is, also, doubtless, the case with an ever-increasing number of Christians who are determined to know fully "the Truth as it is in Jesus"—tradition, whatever its alleged source or its channel, can be accepted only in so far as it harmonizes with the teachings of God as those teachings are set forth and interpreted in His Holy Word.

Careful readers of "The Acts of the Apostles" are becoming increasingly conscious of the fact that that book sets forth the history of a Church whose Divine spirit, life, and service have never

been fully equalled by the Church of any subsequent century.

Practically all Christian Church historians agree that the Church of the Apostolic Age was possessed of such an extraordinary measure of Divine illumination and empowerment as has never since been known in the experience of the Church of Christ.

An interpretation of a command or teaching of the Lord Jesus Christ by that Church, which was in the most complete and unique sense of that term "filled with the Holy Spirit," should ever be of commanding authority with all true believers in the Lord Jesus Christ.

The writer has been dominated by that conviction in the writing of this book.

It may well be added that the supreme purpose of this writing is to make known and to magnify "The Name of the Father, and of the Son, and of the Holy Spirit."

"My people shall know My Name."
Isaiah 52:6.

SOME UNUSUAL QUESTIONS

"This parable
spake Jesus unto them:
but they understood not what things they were
which He spake unto them."
John 10:6.

Has it ever occurred to the reader that the Bible contains many teachings of an inner, or hidden, as well as of an outer, or apparent, meaning?

Is it not a fact that the teachings—and especially the parables—of the Lord Jesus Christ possess an inner as well as an outer meaning to a marked degree?

Otherwise it would not have been necessary—as it obviously was necessary—for Him to have explained, or interpreted, any of His parables, or other parabolic teachings, to His apostles and disciples.

Is it not a fact that while the inner, as well as the outer, meaning of a number of the Lord's parables, or parabolic sayings, is known—by reason of His recorded explanations of that meaning—both the Christian Church and many of the people of the world at large have been, for many centuries, quite in doubt as to the inner meaning of many of the parables, or parabolic sayings, of the Lord, even up to the present time?

It is true that all of those parables, or parabolic sayings, have, at some time or other, been "explained" by theologians; but how many people are at all sure, or know, that those "explanations"—or which of the two or more "explanations" of the same parables, or parabolic sayings—are the correct ones?

Why did the Lord Jesus Christ speak to the Jewish people in parables—in teachings whose meanings they could not easily understand, and in many cases did not understand at all?

Why did the Lord Jesus Christ teach even His apostles and disciples things concerning "the Father, and the Son, and the Holy Spirit"

in parables, or parabolic teachings; and for the time being, at least, leave those apostles and disciples in the dark as to the inner, or then hidden, meaning of those parables, or parabolic teachings?

Did the Lord Jesus Christ ever explain the inner, or then hidden, meaning of those particular parables, or parabolic discourses, to His apostles and disciples; and, if so, does the Christian Church possess the explanation at the present time?

Did the Lord Jesus Christ ever promise His apostles and disciples to explain, or interpret, to them His parabolic discourses recorded in the 14th, 15th and 16th chapters of John?

If so, by Whom and when did He state that promise would be fulfilled?

What was "the Name" of "the baptismal formula" actually used by the apostles and disciples, as stated by the writers of the New Testament?

Is there any record in the New Testament of the baptism of a Jew, or of any one else, literally in the words "in (or "into") the Name

of the Father, and of the Son, and of the Holy Spirit"?

Why did the Jewish people in such large numbers so readily accept the Lord Jesus Christ as their Lord and Saviour and Christ at the beginning of the Christian era; and why have those people been so unresponsive to the Gospel—as it has been preached to them—ever since the Apostolic Age?

What was the original Divine Apostolic Teaching concerning the Deity of the Lord Jesus Christ?

Does the Christian Church possess and declare that teaching, in all of its completeness, at the present time; or was that teaching, in its most complete form, lost to the Church at, or about, the close of the Apostolic Age?

Let no reader hereof conclude, without further consideration, that these questions and statements are unwarranted, but, rather, let such an one read that which follows before forming a conclusion in the matter.

The writer believes that, after fully reading, the reader of this book will conclude that a

revolution in the Church's teaching regarding the interpretation of the Deity of the Lord Jesus Christ, and the Personality of the Triune God, is not only possible, but right at hand!

A DIVINE CHALLENGE

Let the reader now recall that in the book of the prophet Jeremiah (33:3) there appears what may be called A Divine Challenge from the God of Israel to the Israel of God:

> "CALL UNTO ME, AND I WILL ANSWER THEE, AND SHOW THEE GREAT AND HIDDEN THINGS, WHICH THOU KNOWEST NOT."

And may not the reader, as has the writer, in response to that Divine Challenge, in the words of Psalm 119: 18, PRAY:

> O LORD, "OPEN THOU MINE EYES, THAT I MAY BEHOLD WONDROUS THINGS OUT OF THY LAW."

A STARTLING STATEMENT

Although the Lord Jesus Christ commanded His apostles and disciples to "disciple all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19), neither they nor the Church of the Apostolic Age ever baptized anybody in those words so far as the New Testament bears record! Every actual baptism recorded in the New Testament, where "the Name" or "baptismal formula" used is stated, was "in (or "into") the Name of the Lord" (A. V.), or of "the Lord Jesus," or of "Jesus Christ" (A. V. and R. V.).

There are no exceptions recorded! Any person can verify the accuracy of this statement by reading Acts 2:38; 8:16; 10:48 and 19:5 (A. V. or R. V.).

These verses contain all of the records in the New Testament of all actual baptisms where

"the Name" or "baptismal formula" used is given!

In other words, there is absolutely no support whatever to be found in the New Testament, in the record of "the Name" or "baptismal formula" used in any actual baptism, for the teaching that has prevailed in the Christian Church for some eighteen hundred years, that either the apostles or the Church of the Apostolic Age ever baptized believers in the Lord Jesus Christ in the words "I baptize thee in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit"!

Philip Schaff, D.D., in Lange's Commentary on Matthew, page 558, quotes Meyer as stating: "No trace is to be found of the employment of these words by the Apostolic Church."

George T. Purves, D.D., in his book entitled "Christianity in the Apostolic Age," page 36, states: "The first record of their use in baptism is in 'The Teaching of the Apostles' (about A. D. 100)."

So far as historical Christian research has shown, the only authority—outside of the original command literally interpreted—for the use of the

words of "the baptismal formula": "in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit," is that of tradition; descending, it is true, from very remote sources, but not from the apostles in or through the writings of the New Testament, nor from other writers of the New Testament, in writing of a period including and subsequent to the day of Pentecost!

CAN IT BE POSSIBLE?

Can it be possible—as some scholars have thought—that the words: "the Name of the Father, and of the Son, and of the Holy Spirit," are of later authorship than any recorded words ever spoken by the Lord Jesus Christ? Or that there is a clear contradiction between the command of the Lord Jesus Christ to His apostles and disciples to baptize "into the Name of the Father, and of the Son, and of the Holy Spirit," and the fact that those very apostles and disciples according to all New Testament record,

as already shown, invariably baptized all who believed in the Lord Jesus Christ in (or "into") the Name of the Lord Jesus Christ?

Or must Christians continue to believe—as they have been taught, according to sub-Apostolic tradition, to believe for some eighteen hundred years—that when the New Testament clearly and invariably states, in the account of all actual baptisms recorded where the baptismal "Name" or "formula" is stated, that baptism in the Apostolic Church and by the apostles was administered "in (or "into") the Name of the Lord," or of "the Lord Jesus," or of "Jesus Christ"—which, in this connection, are in each and every case, as we shall show, but abbreviations of the full Name of "the Lord Jesus Christ"—it was really, literally, administered in the words: "I baptize thee in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit"?

Or did the Lord Jesus Christ command His apostles and disciples to baptize in (or "into") a certain "Name," and, notwithstanding that command, did His apostles and disciples ever

thereafter—all through the Apostolic Age—baptize in (or "into") another "Name"?

A NEGATIVE REPLY

To all of these questions we reply most emphatically in the negative!

The apostle Paul, in Romans 3:3, 4, says: "For what if some did not believe? Shall their unbelief make The Faith of God of no effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when judged."

"TO THE LAW, AND TO THE TESTIMONY"

From ancient times it has been the usual practice with the people of God to resort to an examination of the teachings of the Bible upon any subject of doubtful meaning of which that Book treats.

The prophet Isaiah (8:20) says: "To the law, and to the testimony: if they speak not

according to this Word, *it is* because *there is* no light in them."

"THE ORACLES OF GOD"

Pursuant to the long-established practice of the people of God, and in accordance with the Divine instruction, given through the prophet Isaiah, which makes that practice obligatory, we shall now proceed, further, to consult "The Oracles of God."

PARABLES

The Lord Jesus Christ addressed the multitudes who waited upon His Divine Ministry, during a large part of that Ministry, almost altogether in parables: as may be noted in Matthew 13:34, where we read: "All these things spake Jesus unto the multitudes in parables: and without a parable spake He not unto them."

A careful reading of the New Testament along this line most clearly discloses the fact that the parables, or parabolic teachings, of the

Lord Jesus Christ were, in many cases, very evidently intended not only to teach Divine truth, but to teach it in such veiled form as to require His subsequent interpretation, either by word of mouth or through the Holy Spirit, in order to a complete understanding of the same.

These facts are fully developed in the accounts of the parable of "The Sower" as given in Matthew 13:1–23; Mark 4:1–20 and Luke 8:4–15.

In these three accounts we discover the following facts: First, a parabolic teaching of Divine truth by the Lord Jesus Christ to His disciples and the multitudes; second, a lack of understanding of the same by the disciples, and undoubtedly by the multitudes; third, its possession of both an outer, or apparent, as well as of an inner, or hidden, meaning; fourth, the latter fact being clearly evidenced in the necessity for and fact of its subsequent interpretation by the Lord Jesus Christ to His disciples.

> "And with many such parables spake He the Word unto them, as they were able to

hear it; and without a parable spake He not unto them: but privately to His own disciples He expounded (explained the meaning of or interpreted), all things."
Mark 4:33, 34. R. V.

Therefore a parable, as a form of teaching used by the Lord Jesus Christ, may be properly defined not only as "an earthly story with a heavenly meaning," but, also, as an esoteric, as well as an exoteric, teaching; or a teaching with an inner, or hidden, as well as with an outer, or apparent, meaning.

TAUGHT HIS APOSTLES AND DISCIPLES IN PARABLES

There were some things, however, that the Lord Jesus Christ taught even to His apostles and disciples in parables which, at the time of delivery, He did not explain to them, He deferring their explanation to that time when He, through the Holy Spirit, made all things clear to them. This fact is evidenced in His words recorded in John 16:25: "These things have I spoken unto

you (His apostles and disciples) in parables: but the hour cometh when I shall no more speak unto you in parables, but shall tell you plainly of the Father."

These words were spoken immediately after He had spoken the words recorded in John 16:12–15: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the Truth: for He shall not speak of Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come.

"He shall glorify Me; for He shall take of Mine, and shall declare *it* unto you. All things whatsoever the Father hath are Mine: therefore said I, He taketh of Mine, and shall declare *it* unto you."

A MOST SIGNIFICANT FACT

The reader will do well to note the most significant fact that the parables, or parabolic discourses, spoken by the Lord Jesus Christ to His apostles and disciples, as recorded in the Scriptures just quoted, as well as all others recorded in the 14th, 15th and 16th chapters of John, relate to the mystery of the Triune God:—that is, to the mystery of "the Name," and to "the Three Divine Persons" of that "Name":—"the Father, and the Son, and the Holy Spirit."

A MOST REMARKABLE CONCLUSION

Let it now be noted, as has just been shown, that the Lord Jesus Christ told His apostles and disciples that His teachings about "the Father, and the Son, and the Holy Spirit" were spoken to them in parables, but that the time would come when

He would no more speak unto them in parables, but would "tell" them "plainly of the Father."

Did He "tell" them "plainly of the Father" prior or subsequent to the time when He commanded them to "disciple all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit"?

We believe that the evidence in the case—as herein shown—points unerringly to a subsequent disclosure, and that the words: "the Name of the Father, and of the Son, and of the Holy Spirit" constitute a parabolic "formula," or parable, in the sense in which the Lord Jesus Christ used that, or its equivalent, expression in John 16:25.

WHAT IS "THE NAME"?
OR
WHAT IS "THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT"?

Now assuming, as already suggested, that the so-called "baptismal formula"—as con-

tained in the words: "the Name of the Father, and of the Son, and of the Holy Spirit"—is a parabolic "formula," or parable (or, in other words, a saying with an inner, or hidden, as well as with an outer, or apparent, meaning), we will carefully examine and analyze this "formula," and, by so doing, endeavor to discover its inner, or hidden, meaning.

In the first place, we note that in this "formula" One "Name" only is mentioned—"the Name"; and, in the second place, we note that this One "Name" applies to, is possessed by, and includes Three Persons: "the Father, and the Son, and the Holy Spirit."

This is indeed—on its face—a very mysterious (or parabolic) saying.

It is also a saying which if taken in its literal (apparent) sense—as it has been taken by the Christian Church for some eighteen hundred years—certainly involves a paradox!

For how can these "Three Persons" be

"Named" by, possess, and be included in One "Name"? Traditional orthodox theology, in substance, replies: "The Three Persons of the baptismal formula are the Three Persons of One Divine Essence in the Godhead—'the Father, and the Son, and the Holy Spirit'—and all Three together constitute the One Living and True God: and their Three Names—'Father, Son and Holy Spirit'—all together constitute One Name—the Name of the Triune God."

It is most Scripturally true that there are "Three Persons of One Divine Essence in the Godhead"—"the Father, and the Son, and the Holy Spirit"—but does it necessarily, logically, or Scripturally follow that "the Name of the Father, and of the Son, and of the Holy Spirit" is contained in the words "Father, Son, and Holy Spirit"?

It is true that for some eighteen hundred years traditional orthodox theology has held to that view, at the same time confessing that, as so expressed, "God is a Mystery."

So great is the mystery involved in this

interpretation of "the Name" of God that it has, ever since the Apostolic Age, been called

"THE MYSTERY OF GOD."

Is it possible, or even thinkable, that, after some eighteen hundred years, the mystery of "the Name" of the Triune God in "the baptismal formula"—which is pre-eminently "The Mystery of God"—can be solved? If such solution is possible, and if it can really be discovered, and made known to men, will it not count in both moral and spiritual values for more than all of the discoveries of man in all fields since the beginning of human history?

In case of the discovery of such solution, then indeed will it be, at last, possible, in the most complete Scriptural meaning of that term, for all men to "know the Lord . . . from the least of them unto the greatest of them"; and then indeed will it be possible for the earth to be filled with "the knowledge of the Lord as the waters cover the sea."

With these thoughts of the paramount importance of the subject we have now under consideration, we shall reverently, and in full dependence upon the illuminating grace of the Holy Spirit, proceed further to consider this greatest of all great themes. If it be true, as it so appears, that the solution of "the Mystery of God" is to be discovered in the solution of the mystery of "the Name of the Father, and of the Son, and of the Holy Spirit," then may we not pertinently inquire: What is "the Name of the Father, and of the Son, and of the Holy Spirit"?

AN ANALYSIS OF "THE NAME"

Now let it be noted that the Lord Jesus Christ commanded His apostles and disciples to baptize—NOT into the Name Father, Son, Holy Spirit; NOR into the Name the Father, the Son, the Holy Spirit; NOR into the Name the Father, and the Son, and the Holy Spirit: but "into THE NAME OF the Father, and OF the Son, and OF the Holy Spirit"!

In other words, the Lord Jesus Christ commanded His apostles and disciples to baptize, NOT INTO THOSE WORDS, but "into THE NAME OF Each and All of "the Three Persons of One Divine Essence (or "Name") in the Godhead"; Whose Divine Relationships are described, and Whose Divine Persons are clearly and positively implied in those words!

RELATIONSHIP NAMES

The names father, son, and spirit, as applied to man, are relationship names. No one would ever think of declaring them to be personal names, for such a declaration would be obviously absurd!

The Names Father, Son, and Spirit (Who is Essentially Holy), as applied to "the Three Persons of One Divine Essence (or "Name") in the Godhead" are, also, Relationship Names. For as "the Father" is related to "His Son" as "Father"; and as "the Son" is related to "the Father" as "His Son"; and as "the Spirit" is related to "the Father" and "the

Son," as "the Spirit of the Father" and "the Spirit of His Son"; so the Names Father, Son, and Spirit are Names of those Relationships. They have been considered Personal Names—or the Triune Personal Name of the Triune God—only through a misinterpretation, and consequent misunderstanding, of the whole matter!

While it is true, as regards both God and man, that the Names Father, Son, and Spirit, clearly imply personality in each, yet they are not Personal Names, but Relationship Names, as has just been clearly and positively shown!

PERSONAL NAMES

Now as every father among the fathers of men possesses a personal name by which he is known; and as every son among the sons of men has a personal name by which he is known; and as the spirit of every man must, logically, be known by the personal name of the man whose spirit it is—for otherwise there would be no personal identity, so far as the personal

name establishes that identity, among the living or the dead—so, in like manner, "the Father, and the Son, and the Holy Spirit"—those "Three Persons of One Divine Essence (or "Name") in the Godhead"—Each possesses a Personal Name by which He should be identified or known!

And as the Scriptures clearly teach that those "Three Persons of One Divine Essence (or "Name")" are "in the Godhead," their Three Personal Names, WHEN REVEALED, INTERPRETED AND UNITED, must Scripturally and logically form the One Personal Triune Name of the Triune God!

And when so made known, that "Name" will unerringly prove to be "the Name of the Father, and of the Son, and of the Holy Spirit"—"the Name" into which the Lord Jesus Christ commanded His apostles and disciples to baptize all who should "believe in Him"; or who, in other words, should "believe in His Name"!

LET IT NOW BE REMEMBERED

Let it now be remembered—as has already, in part, been noted—that the Lord Jesus Christ made the following statements and promises to His apostles and disciples:

First: (John 14: 16-20) "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, *even* the Spirit of Truth; Whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: but ye know Him, for He abideth with you, and shall be in you. I will not leave you desolate: I will come to you. Yet a little while and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also. In that day ye shall know that I am in My Father, and ye in Me, and I in you."

These words undoubtedly refer to "the gift of the Holy Spirit": "the Spirit of Truth":

Who, at the time these words were spoken, dwelt with the apostles and disciples in the Personality of the Lord Jesus Christ; and Who was "poured forth" upon, and received by, those very apostles and disciples upon the day of Pentecost. (See Luke 24:49; Acts 1:4-8; 2:1-4.)

Second: (John 14:25, 26) "These things have I spoken unto you, while *yet* abiding with you. But the Comforter, the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In these words the Lord Jesus Christ plainly declares that the Holy Spirit, when He comes unto the apostles and disciples, will not only "bring all things to" their "remembrance, whatsoever" He had "said unto" them; but that He would also "teach" them—or interpret to them fully—"all things whatsoever" He "had said unto" them.

Third: (John 15:26) "But when the Comforter is come, Whom I will send unto you

from the Father, *even* the Spirit of Truth, Who proceedeth from the Father, He shall testify of Me."

In these words we learn that "the Spirit of Truth, Who proceedeth (or is "breathed forth" as the word indicates) from the Father," was to be sent unto the apostles and disciples by the Lord Jesus Christ.

This promise was fulfilled by the Father in and through the Son upon the day of Pentecost; as may be noted in Acts 2:32, 33: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye now see and hear."

Is not this pouring forth of the Holy Spirit from the Father in and through the Son, at least prophetically, interpreted in the act and words of the Lord Jesus Christ recorded in John 20:21–23?

> "Then said Jesus to them again, Peace be unto you: as *My* Father hath sent Me, even so send I you. And when He

had said this, He breathed on *them,* and saith unto them, Receive (literally "take") ye *the* Holy Spirit: whose soever sins ye remit, they are remitted unto them: and whose soever *sins* ye retain, they are retained."

In these words we learn that the Holy Spirit (Who is also "the Spirit of Truth") "Who proceedeth (or is "breathed forth") from the Father"—and Whom the Lord Jesus Christ declared: "I will send unto you from the Father"—was, at least prophetically, "breathed forth" from the Personality, and through the lips, of the Lord Jesus Christ.

Fourth: (John 16:7, 12–15, 23–26) "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you."

. . . . .

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the Truth: for He shall not speak

of Himself: but what things soever He shall hear, *these* shall He speak; and He shall declare unto you the things that are to come (or, the things that are to be revealed?).

"He shall glorify Me: for He shall take of Mine, and shall declare *it* unto you. All things that the Father hath are Mine: therefore said I, that He taketh of Mine, and shall declare *it* unto you."

. . . . .

"And in that day ye shall ask Me nothing (or "no question").

"Verily, verily, I say unto you, if ye shall ask anything of the Father in My Name, He will give *it* you.

"Hitherto have ye asked nothing (of the Father?) in My Name: ask, and ye shall receive, that your joy may be full.

"These things have I spoken unto you in parables; but the hour cometh when I shall no more speak unto you in parables, but shall tell you plainly of the Father.

"In that day ye shall ask (the Father?) in

My Name, and I say not unto you, that I will pray the Father for you."

In the words of the Lord Jesus Christ just quoted, He declares that He must leave His apostles and disciples before the Holy Spirit —the Spirit of Truth—will come unto them. He states that after His departure He will send the Spirit of Truth unto them.

He declares that they are not, then, able to bear (because they could not understand?) many things that He would say unto them: but that "the Spirit of Truth" would tell them those things, by "guiding" them "into all the Truth" (He having previously declared Himself to be "the Truth" in John 14:6).

In that work of "guiding" them "into all the Truth," "the Spirit of Truth" was to glorify Him: and that glorifying was to be effected by taking His "things" (the things that concern and constitute His Personality?), which are also "the things" of the Father (See John 10:25–38), and declaring them unto His apostles and disciples.

In that day when these things shall be

accomplished, they shall not question Him (See Acts 1:6, 7: noting that they did question Him after His resurrection, and up to the time of His ascension); but they shall ask (or, pray to) the Father in His Name—a thing they had not done up to the time this statement was made.

And then He declares that all of these things have been spoken unto them in parables—in sayings whose meanings they could not then fully understand, because they were not yet gifted with that Divine spiritual discernment which was to be theirs when "the Spirit of Truth" should come unto them; and, then, through that Spirit, He would "tell them plainly of the Father."

IT IS PERFECTLY CLEAR

"It is expedient for you that I go away:
for if I go not away,
the Comforter will not come unto you:
but if I go,
I will send Him unto you."
John 16:7.

It is perfectly clear, from the preceding statements of the Lord Jesus Christ, that all of His parables, or parabolic sayings, were to be made perfectly plain to His apostles and disciples, by Him, after His ascension, through the Holy Spirit, when He should come unto them.

THE CROWNING PROOF

Was that promise fulfilled to those apostles and disciples to whom it was originally made? If it was fulfilled, what was "the Crowning Proof" of its fulfillment? Does the Church of Christ possess that "Crowning Proof" to-day, namely, the solution of "the Mystery of God,"

which the Lord Jesus Christ promised His apostles and disciples would be made plain, or clear, to them by Him through the Holy Spirit when He should come unto them?

"THE PROMISE OF THE FATHER"

"The promise of the Father," given through the prophets, and repeated by the Father in and through the Son (Heb. 1:1, 2. R. V.), of "the gift of the Holy Spirit," was fulfilled by the Father in and through the Son upon the day of Pentecost.

On that day He, "the Spirit of Truth," did come, and then and there, in the City of Jerusalem, "guided" the apostles and disciples "into all the Truth," which they before that day had not fully understood:—thereby making clear "the Mystery of God," which before that day had been hidden in the words: "the Name of the Father, and of the Son, and of the Holy Spirit," even as that same "Mystery" has been hidden in those same words ever since the Apostolic Age until now!

A DIVINE INTELLECTUAL ILLUMINATION

"But the Comforter, the Holy Spirit,
Whom the Father will send
in My Name,
He shall teach you all things,
and bring all things to your remembrance,
whatsoever I have said unto you."
John 14:26.

When, on the day of Pentecost, the apostles and disciples were "anointed" with the Holy Spirit (which "anointing" was also "the gift of the Holy Spirit"), they received therewith a most marvellous intellectual illumination.

John, "the disciple whom Jesus loved," in writing to certain ones who had been so "anointed," said, as recorded in I. John 2:20, 27; "But ye have an anointing (Greek "Chrisma") from the Holy One (the Lord Jesus Christ: see John 6:69, R. V., and Acts 3:14), and ye know all things."

("All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall declare *it* unto you." John 16:15.

. . . . . .

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

"But God hath revealed *them* unto us by the Spirit: for the Spirit searcheth all things, yea, the deep things of God."

I. Cor. 2:9, 10.)

"But the anointing which ye have received abideth with you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is Truth ("the Spirit of Truth": see John 16:13) and is no lie, and even as it hath taught you, so abide ye in Him."

"And the disciples
were called Christians (Anointed Ones?)
first at Antioch."
Acts 11:26.

ON PHILIPPIANS 2:9–11

"In the Name of Jesus every knee should bow; i.e., worship and adoration should be made by all intellectual beings (or beings endowed with capable faculties) TO Jesus Christ (Isaiah 45:23).....But, as if the apostle had not sufficiently expressed the Divine glory of His Master, he adds: 'And *that* every tongue should confess that Jesus Christ *is* Lord IN the glory of God the Father.'

"Thus Novatianus renders the words, and draws from them an unanswerable argument of our Saviour's divinity. De. Trin. C. XXII. Hilary, in his exposition of the 138th Psalm, uses the same reading.

"The (Greek) preposition *eis* is frequently used for *en* (and *en* for *eis*) in the Scriptures. See Acts 19:22; 23:11, &c."—"Horae Solitariae."

THE TEACHING OF THE HOLY SPIRIT CONCERNING "THE NAME of THE FATHER, and of THE SON, and of THE HOLY SPIRIT."

"God also hath highly exalted Him,
and given Him THE NAME
which is above every name;
that in (or "unto"?) THE NAME of Jesus
every knee should bow . . . ;
and *that* every tongue should confess
that JESUS CHRIST *IS* LORD—JEHOVAH—
IN the glory of God the Father."
Philippians 2:9–11

(the 11th verse being rendered according to John Wesley in his "Explanatory Notes upon The New Testament," page 509.)
(See, also, Isaiah 45:23 and Romans 14:11.)

If it can be certainly determined—"according to the Scriptures," and not according to any

sub-Apostolic tradition that is contrary thereto —into what "Name" baptism was administered on the day of Pentecost, that "Name," beyond all question, will prove to be "THE NAME of the Father, and of the Son, and of the Holy Spirit"!

PETER'S PENTECOSTAL PROCLAMATION

In that memorable address of Peter, given under the anointing of the Holy Spirit—Who is "the Spirit of Truth"—on the day of Pentecost, he said, among many other things: "Let all the house of Israel know assuredly, that GOD hath made that same JESUS, whom ye have crucified, both LORD and CHRIST (these two names, in the Greek of the Septuagint, stand for JEHOVAH and MESSIAH).

"Now when they heard *this* they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?"

(Now let it be kept distinctly in mind that the

reply of Peter to this question was immediately inspired of the Holy Spirit:

AND THIS IS WHAT THE HOLY SPIRIT, THROUGH PETER, REPLIED):

"Then Peter said unto them, Repent, and be baptized every one of you in THE NAME of [THE LORD] JESUS CHRIST unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as THE LORD our GOD shall call." Acts 2:36–39.

AN OBVIOUS OMISSION

Let it be noted, at this point, that the omission from the text of the words "the Lord, which we have supplied in brackets, before the words "Jesus Christ," not only deprives the Lord Jesus Christ of His first "Name"—"the Name" of "the Lord," which God the Father had given Him when He "made" Him "Lord" (See Luke 2:11), as stated in the preceding 36th verse—but also, consequently, obscures the teaching! That those very words "the Lord" belong in that very place in the complete Apostolic "baptismal formula" or "Name," is clearly and positively shown in Acts 8:16 and 19:5, where, in both verses, the words "the Name of the Lord Jesus" are given in the "baptismal formula" or "Name" used, but the word "Christ" is omitted!

To most clearly bring out and make plain this fact, the writer presents the comparative arrangement of the four Scripture references set forth below. (R. V.)

(In noting this remarkable comparison, let

the reader recall the fact, previously noted in this book, that these four references contain the only record in the New Testament of the "baptismal formula" or "Name" used in actual baptisms therein recorded!)

A COMPARISON OF SCRIPTURE REFERENCES

Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you

in[to] the Name of [the Lord] Jesus Christ."

Acts 8:16: "Only they were baptized

into the Name of the Lord Jesus [Christ]."

Acts 10:48: "And he commanded them to be baptized

in[to] the Name of [the Lord] Jesus Christ."

Acts 19:5: "When they heard this they were baptized

into the Name of the Lord Jesus [Christ]."

THE FULL TRIUNE "NAME" REVEALED

The reader will note the remarkable fact that the four Scripture references set forth above include two pairs of identical, but obviously incomplete, "baptismal formulas."

Now by supplying, or combining, the missing word or words in either pair of "formulas" with the word or words supplied by the other pair of "formulas," we discover that the complete Apostolic "baptismal formula" declared baptism "into the Name of the Lord Jesus Christ."

"For as many of you as were
baptized into Christ
did put on Christ."
Galatians 3:27.

THE TEACHING OF THE SPIRIT OF GOD

I. Corinthians 2:7–13.

"But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God foreordained before the ages unto our glory; which none of the rulers of this age knew: for had they known, they would not have crucified the Lord of the glory—("the Lord —Jehovah—of the Shechinah").

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

"But God hath revealed *them* unto us (the apostles and others anointed with the Holy Spirit) by the Spirit; for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a

man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the Spirit of God; that we might know the things, that are freely given us, of God.

"Which things also we speak (or write) not in words which man's wisdom teacheth, but which the Holy Spirit teacheth, combining spiritual things with spiritual."

In Lange's Commentary on I. Corinthians 2:7–13; page 59, we read: "The deep things of God," meaning "the inmost recesses of God, the otherwise unexplorable depths where His thoughts and volitions have free play, the hidden mystery of His Personality, which corresponds to those mysteries of His Kingdom and of all His works and ways which the Spirit reveals."

Let the reader note the remarkable similarity existing between the statements of Paul as to the source and methods of securing knowledge of "the deep things of God," "the hidden mystery of His Personality," and the obvious

source, method and fact of the disclosure of "the Name of the Father, and of the Son, and of the Holy Spirit" as "the Name of the Lord Jesus Christ," as set forth in this book!

"No one can say
Jesus is Lord (Jehovah)
but in the Holy Spirit."
I. Corinthians 12:3.

"BUT THE REMISSION OF SINS THROUGH (OR "IN) HIS NAME, THAT IS, THROUGH (OR "IN") HIS PERSON, WHEN IT IS ACKNOWLEDGED AND CONFESSED, UNMISTAKABLY PRESUPPOSES THAT HE IS PERSONALLY THE MEDIUM THROUGH (OR "IN") WHOM DIVINE GRACE AND FORGIVENESS ARE OBTAINED: OR, IN OTHER WORDS, HE IS THE AUTHOR OF THE RECONCILIATION." LANGE'S COMMENTARY, ACTS 10:43, PAGE 205.

NOW LET THESE TWO FACTS BE DISTINCTLY NOTED

First: That the Lord Jesus Christ ("that same Jesus that God hath made both Lord and Christ") had commanded His apostles and disciples to baptize all who should believe in Him "into the Name of the Father, and of the Son, and of the Holy Spirit."

Second: That on the day of Pentecost (when they were given of the Holy Spirit to know "all things whatsoever" the Lord Jesus Christ had "said unto" them), and always afterward, those apostles and disciples baptized all who believed in Him into His Name!

Thus it will be clearly and unmistakably seen that, with His Lord's command to baptize all who should believe in Him (or who should "believe in His Name") "into the Name of the Father, and of the Son, and of the Holy Spirit" still fresh in his mind, Peter, and all

of his fellow-apostles and disciples, in all cases recorded in the New Testament—as previously noted and explained—baptized all who believed in the Lord Jesus Christ into the Name of the Lord Jesus Christ: and by that act plainly showed and declared that "the Name of the Father, and of the Son, and of the Holy Spirit" was, as it is, and ever shall be, "the Name of the Lord Jesus Christ"!

THE TRUE BAPTISMAL "NAME" IS THE SAVING "NAME OF THE LORD JESUS CHRIST"

For many centuries doubtless multitudes of thoughtful Christians have wondered why they have believed, unto salvation, in One "Name," and have been baptized, as a sign of that salvation, into another "Name." By this interpretation of the Holy Spirit it is made perfectly clear that the saving "Name" and the true baptismal "Name" are One and the Same:—even as the saving "Name" and the saving "Personality" are One and the Same!

For—as has been shown—on the day of Pentecost the Holy Spirit showed and declared through Peter, that "the—baptismal—Name of the Father, and of the Son, and of the Holy Spirit" was, as it is, and ever

shall be, "the—saving—Name of the Lord Jesus Christ"!

On that day salvation was proclaimed, and baptism was administered as a sign of that salvation, "in (or "into") the Name of [the Lord] Jesus Christ"!

Thus is it clearly and positively shown by the teaching of the Holy Spirit through Peter (Acts 2:38), in interpretation of the command of the Lord Jesus Christ (Matthew 28:19), that the sacrament of baptism is indeed "an outward and visible sign of an inward and spiritual grace"; and that that "inward and spiritual grace" is "the baptism in (or "into") the Holy Spirit," which effects "a death unto sin, and a new birth unto righteousness"; or, in another word, salvation, through faith, "in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit"; which "Name" is "the Name of the Lord Jesus Christ"!

THE ONLY SAVING "NAME"

Furthermore, the Name of the Lord Jesus Christ is "the Only Name" in which salvation may be had, and into which baptism may be Scripturally and appropriately administered as a sign of that salvation. This fact is clearly set forth in Acts 4:1-12, as follows: "And as they (Peter and John) spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them: being sore troubled because they taught the people, and preached IN Jesus the resurrection from the dead. And they laid hands on them, and *put* them in prison unto the next day: for it was eventide. But many of them that heard the Word believed: and the number of men became about five thousand. And it came to pass on the morrow, that their rulers, and elders

and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together in Jerusalem.

"And when they had set them in the midst, they asked, IN what power, or IN what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them: Ye rulers of the people, and elders, if we this day be examined as to the good deed done to the impotent man, IN what means he is made whole; be it known unto you all, and to all the people of Israel, that IN the Name of [the Lord] Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* IN Him doth this man stand here before you whole. "This is THE STONE which was set at naught by you the builders, which became the head of the corner.

"Neither is there salvation (in fact, or symbolically in the sacrament of baptism) IN any other; for there is none other Name under heaven given among men WHEREIN ye must be saved."

AN UNESCAPABLE DEDUCTION

In view of the Holy Spirit's teaching, through Peter, as set forth above, "the Name of the Father, and of the Son, and of the Holy Spirit" is, beyond all question, "the Name of the Lord Jesus Christ"!

And it is well that such is the fact, for, otherwise, there never would have been a Divinely valid baptism—so far as "the Name" used as a "baptismal formula" is concerned—in the case of any person who has ever been baptized in the words: "in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit"!

The only thing that can, or does, Divinely validate baptism administered in those words is the fact that such baptism is administered through a parabolic formula into the Name of the Lord Jesus Christ!

PRE-PENTECOSTAL BAPTISM

But baptism in those words—"in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit"—was never administered by the apostles in, or by the Church of, the Apostolic Age, so far as the New Testament bears record, as already shown; and for the now obvious reason that baptism in those words is administered according to a pre-Pentecostal parabolic "baptismal formula"; a pre-Pentecostal literal interpretation of that "formula"; and, consequently, according to a pre-Pentecostal interpretation of "the Name" and "Personality" of the Triune God; and at the expense of the true Pentecostal interpretation of "the Name" and "Personality" of the Triune God; Who, according to the latter interpretation, is inclusive of, and fully incarnate in, the Lord Jesus Christ. (See Acts 2:36-39; II. Corinthians 5:19 and Colossians 2:9.) In other words, baptism administered in the words: "in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit," is administered at

the cost of that open and complete baptismal confession of the Supreme Deity of the Lord Jesus Christ that was invariably accorded Him in all baptisms of the Apostolic Age; and that is, and will be, accorded Him when the Christian believer is baptized openly into His Name!

A LOGICAL CONCLUSION

Thus has it been shown, "according to the Scriptures," that baptism administered in the words: "in (or "into") the Name of the Father, and of the Son, and of the Holy Spirit" is clearly and undoubtedly pre-Pentecostal! In view of the premises, any other conclusion is both Scripturally and logically impossible!

This conclusion is further emphasized and confirmed by the fact that the words "the Name of the Father, and of the Son, and of the Holy Spirit" have been clearly shown to be parabolic —possessing both an outer, or apparent, and an inner, or hidden, meaning; this is proven by the fact that they refer, first, to an unstated "Name"; and, second, to "Three Divine Per-

sons"—"the Father, and the Son, and the Holy Spirit"—to Whom that "Name" belongs, and Whom it includes.

The fact of an inner, or hidden, meaning —common to all of the parables, or parabolic teachings, of the Lord Jesus Christ—clearly implies a further, and consequently future, revelation of the unstated "Name."

That revelation, as has been herein shown, was given by the Lord Jesus Christ, through the Holy Spirit, on the day of Pentecost; revealing the fact that "the Name of the Father, and of the Son, and of the Holy Spirit" is "the Name of the Lord Jesus Christ." The fact that this great truth, as herein disclosed, has not been recognized by, or known to, the Christian Church since the Apostolic Age is proof positive that the knowledge thereof was lost to the Church and to the world at, or about, the close of the Apostolic Age!

It also now appears that the Jews of the Apostolic Age understood that it was "God ("the Father") in Christ" ("the Son") (II. Corinthians 5:19) Who was preached to them,

"in the Holy Spirit sent down from heaven" (I. Peter 1:12); and, being so interpreted, monotheists as they were, they could consistently, and did, accept Him "in Whom dwelleth all the fulness (or "completeness") of the Godhead (or "Divine Personality") bodily," as their Christ, their Saviour, and their Lord: and in every actual case recorded, where "the baptismal Name" or "formula" used is given, were baptized into His Name!

"This I have often said and now say it again, that when I am dead it may be thought of and men may learn to avoid all teachers as sent and driven of the devil who set up to talk and preach about God simple and sundered from Jesus Christ.

"If thou wouldst go straight to God and surely apprehend Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek Him elsewhere than in the Lord Jesus Christ.

"In Christ begin thy art and study, in Him let it abide firm, and wherever else thy own reason and thinking or any other man's would lead thee, shut thine eyes and say, I must not, I will not, know any other God than in my Lord Jesus Christ."—MARTIN LUTHER.

THE SOLUTION OF "THE MYSTERY OF GOD"

Ever since the Apostolic Age Christian theologians have unsuccessfully endeavored to fully explain how "the Three Divine Persons"—"the Father, and the Son, and the Holy Spirit"—"in the Godhead" can be "Named" by, possess, and be included in One "Name": which is "the Name of the Father, and of the Son, and of the Holy Spirit."

HERE IS
"THE INTERPRETATION THEREOF"
"That they may know
THE MYSTERY OF GOD IN CHRIST,
IN WHOM
are all the treasures
of wisdom and knowledge hidden."
"For IN HIM
dwelleth ALL the fulness
of THE GODHEAD bodily."
Colossians 2:2, 9
(ancient reading).

There are "Three Divine Persons"—"the Father, and the Son, and the Holy Spirit"—in

the Godhead: and They are "Named" by, possess, and are included in One "Name": First: by being of "One Divine Essence" (or "Name"); and, Second: by being of, and incarnate in, One Divine-Human Person (Who is "the Son" of "the Three Divine Persons"), and Whose "Name" (or "Divine Essence"), of the One Divine-Human Triune Personality, is One!

And as that "Name" of "the Three Divine Persons of One Divine Essence (or "Name")" is Three "Names" in One "Name," the Three "Names" in One "Name" being clearly and unmistakably the combined "Names" of "the Three Divine Persons of One Divine Essence (or "Name")" of and incarnate in that One Divine-Human Triune Personality, the solution of "the Mystery of God"—of how Three Divine Persons, "the Father, and the Son, and the Holy Spirit," of One Divine Essence (or "Name"), can be of, and in, and form One Divine Triune Personality with One Triune "Name"—is hereby and herein restored to the knowledge of men: that, at last, "all men may know the Lord from the least to the

greatest of them"; and that such knowledge may prove indeed to be the saving knowledge of "God in Christ" to untold millions of now unsaved souls "for whom Christ died," and make possible a world-wide recognition of "our great God and Saviour Jesus Christ" at His coming "glorious appearing"! Titus 2:13. R. V.

"AND THROUGH THE WORD HIMSELF WHO HAD BEEN MADE VISIBLE AND PALPABLE, WAS THE FATHER SHOWN FORTH; ALTHOUGH ALL DID NOT EQUALLY BELIEVE IN HIM: BUT ALL SAW THE FATHER IN THE SON; FOR THE FATHER IS THE INVISIBLE OF THE SON, BUT THE SON THE VISIBLE OF THE FATHER. AND FOR THIS REASON ALL SPAKE WITH CHRIST WHEN HE WAS PRESENT (UPON EARTH), AND THEY NAMED HIM GOD."

IRENAEUS, "AGAINST HERESIES,"
IN "THE APOSTOLIC FATHERS."

"THOU, O LORD, *ART*
OUR FATHER."
(Isaiah 63:16.)
"HOLY FATHER, keep them IN THY NAME
which THOU hast given ME, that they
may be ONE, even as WE *are*."
(John 17:11. R. V.)
"I AM come IN MY FATHER'S NAME."
(John 5:43.)
"Blessed *is* HE
that cometh
IN THE NAME of
THE LORD."
(Matthew 21:9.)
"ONE LORD,
ONE FAITH,
ONE BAPTISM."
(Ephesians 4:5.)

"His acts have proven His Deity.
JESUS IS JEHOVAH!
and therefore we sing unto HIM
as THE LORD."
Spurgeon's "Treasury of David."
Psalm 98: in Vol. 4. Page 371.

THE FINAL AND COMPLETED PROOF —"ACCORDING TO THE SCRIPTURES"— of THE FOREGOING INTERPRETATION of "THE NAME of THE FATHER, and of THE SON, and of THE HOLY SPIRIT"

"When He, the Spirit of Truth, is come, He will guide you into all the Truth. . . . He shall glorify Me: for He shall take of Mine, and shall declare *it* unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall declare *it* unto you." John 16:13–15.

"THE NAME" OF THE LORD JESUS CHRIST THE TRIUNE NAME OF THE LORD JESUS CHRIST, IS "THE NAME" of "THE FATHER, and of THE SON, and of THE HOLY SPIRIT"; BECAUSE IT IS "THE NAME" OF THE DIVINE-TRIUNE PERSONALITY OF, AND INCARNATE IN, HIM WHO IS "THE SON OF GOD" AND "THE SON OF MAN"; AND THAT TRIUNE "NAME" CONSISTS OF THE COMBINED PERSONAL "NAMES" OF "THE FATHER, and of THE SON, and of THE HOLY SPIRIT."

"THE NAME" of "THE FATHER."

THE FIRST NAME IN THE TRIUNE NAME OF THE LORD JESUS CHRIST IS "THE NAME" OF "THE LORD."

THIS NAME

—in this connection—

IS THE PERSONAL "NAME" OF "THE FATHER" IN THE TRIUNE "NAME" OF THE LORD JESUS CHRIST, EVEN AS "THE DIVINE PERSON" OF "THE FATHER" IS INCLUSIVE OF, AND INCARNATE IN, THE DIVINE-HUMAN TRIUNE PERSONALITY OF THE LORD JESUS CHRIST.

"I AM IN THE FATHER, AND THE FATHER IN ME."

John 14:10.

SCRIPTURE PROOFS

"THEY SHALL KNOW THAT MY NAME IS THE LORD."

Jeremiah 16:21.

In Isaiah 63:16 (A. V.) the prophet declares: "Thou, O Lord, *art* our Father, our Redeemer: Thy Name *is* from everlasting."

In these Divinely inspired words the prophet declares that the "Lord" is "our Father": or "the Father" of His people.

There can be but one logical deduction drawn from this statement: namely, that as "the Lord" is "the Father," "the Name" of "the Father" is "the Name" of "the Lord."

In John 17:11, 12 (R. V.) the Lord Jesus Christ prays: "Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We *are*. While I was with them, I kept them in Thy Name which Thou hast given Me; and I guarded them, and not one of them perished, but the son of perdition: that the Scripture might be fulfilled."

In these words of prayer to "the Father," the Lord Jesus Christ states that "the Father" has given His "Name"—which is obviously "The Name" of "the Lord"—to His Son, the Lord Jesus Christ.

In John 5:43 the Lord Jesus Christ declares: "I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive."

In these Divine words the Lord Jesus Christ declares that He comes (literally bearing, and spiritually included) in His Father's "Name": which, as has been shown, is "the Name" of "the Lord" ("the Name" of "the Lord" being, in a literal sense, the Personal designation: and, in a spiritual sense, "the Person," or "Spirit," of "the Lord").

In Matthew 21:9 it is stated that the multitudes declared: "Blessed *is* He that cometh in the Name of the Lord."

In this last quotation the attending multitudes welcomed the Lord Jesus Christ upon the occasion of His triumphal entry into the City of Jerusalem.

Let the reader now note the remarkably significant fact that the words just quoted from Matthew 21:9—as they also, in substance, appear in Mark 11:9; Luke 19:38 and John 12:13—are, in turn, a quotation from Psalm

118:26 (A. V.), in which "the Name" of "the Lord" is substituted for "the Name" of "Jehovah" (as it is likewise substituted, as a rule, throughout the Authorized Version of the Old Testament, according to the usage of the equivalent words in the Greek of the Septuagint, which was "the Scriptures" of the Lord Jesus Christ and His apostles!).

(Let it, also, now be noted that He who—in the 9th verse of the 21st chapter of Matthew—is declared to have come to Jerusalem "in the Name of the Lord" had previously—as recorded in the 3rd verse of the same chapter of Matthew—declared Himself to be "the Lord"!

Thus is it shown that He who came "in the Name of the Lord" not only came as the representative, and with the authority, of "the Lord"; but that He came literally bearing, and spiritually included "in the Name of the Lord.")

In John 10:25 the Lord Jesus Christ declares: "The works that I do in My Father's Name, they bear witness of Me."

That the Lord Jesus Christ again refers to "the Name" of "the Lord" as His Father's "Name" is clearly shown in Mark 5:18-20, where it is stated: "And when He was come into the ship, he that had been possessed with the devil prayed that he might be with Him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends and tell them what great things the Lord (meaning "the Lord" God: See Luke 8:39) hath done for thee, and hath had compassion on thee.

"And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."

In Matthew 8:2, 3 it is stated: "And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth *His* hand, and touched him, saying, I will; be thou clean."

In this case the Lord Jesus Christ, responding to a prayer for healing offered to Him in His Father's "Name"—"the Name" of "the Lord": or to the Father in His "Name," or "Person"—performed in His Father's "Name"

the mighty work of healing a man of that awful disease the leprosy: that thereby "the Father" might "be glorified in (the Person of) the Son" (See John 14:13).

In John 14:10 we read the words of the Lord Jesus Christ in perfect confirmation, and explanation, of this interpretation: "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

In Luke 10:21, 22 we read: "In that hour Jesus rejoiced in the Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.

"All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son wills to reveal *Him.*"

When it is clearly shown that "the Lord"

is "the Father"; and that, consequently, "the Name" of "the Father" is "the Name" of "the Lord": and when the Lord Jesus Christ, in His prayer to "the Father," declares that to Him "the Father" has given His "Name": and when the Lord Jesus Christ states that He came in His Father's "Name"; and it is, subsequently, stated that the Lord Jesus Christ came "in the Name of the Lord," it certainly is clearly and positively proved, both by the statements of the Lord Jesus Christ and of the Holy Spirit through the Written Word of God, that "the Name" of "the Lord" given to, possessed by, and included in the Triune "Name" of the Lord Jesus Christ is His Father's "Name."

And, furthermore, when it is shown, by His own testimony, that the Lord Jesus Christ did all of His mighty works in His Father's "Name"—which, in this connection also, is shown to be "the Name" of "the Lord"; and when it is, also, shown by His own testimony that His mighty works were not only done in his Father's "Name," but by His Father Himself,

—Who, spiritually including, and dwelling within, His Son, in and through His Son did His mighty works—it is clearly and positively proved that not only is "the Name" of "the Lord" in and of the Triune "Name" of the Lord Jesus Christ "the Name" of "the Father," but, also, that "the Divine Person" of "the Father" was, and is, inclusive of, and incarnate in, the Divine-Human Triune Personality of the Lord Jesus Christ!

Let it, further, be noted that in the prayer of the Lord Jesus Christ to "the Father"—already quoted—He calls "the Father" "Lord"; and, by so doing, addresses "the Father" as, and in "the Name" of, "the Lord." Many other Scripture proofs are available to support the teaching that "the Name" of "the Father" is "the Name" of "the Lord"; but the proofs already submitted appear to establish the fact beyond all reasonable doubt.

THEREFORE "THE NAME" OF "THE LORD"—in this connection—IS THE PERSONAL "NAME" OF "THE FATHER" IN THE TRIUNE "NAME" OF THE LORD JESUS CHRIST, EVEN AS "THE DIVINE PERSON" OF "THE FATHER" IS INCLUSIVE OF, AND INCARNATE IN, THE DIVINE-HUMAN TRIUNE PERSONALITY OF THE LORD JESUS CHRIST.

"Not as the painters of the Trinity childishly represented on the one side the Father as an old man, and apart from Him, on the other side, God the Son.

"The Son is ever the visible face of the Father—rather could we see a man independently of, or apart from, his face, than we can see God independently of, or apart from, His Son, who is His face."—ZELLER.

"Thus, dear ministerial brethren, accustom yourselves nŏt to the fatal God *and* Christ—but to the Apostolical 'God *in* Christ.' "

STIER'S "The Words of the Lord Jesus."

Vol. 2, Part 1, page 350.

"For unto us a child is born, unto us A SON is given; and the government shall be upon His shoulder; and His Name shall be called (or He shall be) WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE."

Isaiah 9:6.

"THE NAME" of "THE SON,"
THE SECOND NAME IN THE TRIUNE NAME
OF THE LORD JESUS CHRIST, IS "THE NAME"
OF "JESUS."

THIS NAME

—in this connection—

IS THE PERSONAL "NAME" OF "THE SON" IN THE TRIUNE "NAME" OF THE LORD JESUS CHRIST, EVEN AS "THE DIVINE-HUMAN PERSON" OF "THE SON" IS, IN HIS DIVINITY, INCARNATE IN, AND, IN HIS HUMANITY, THE INCARNATION OF, THE DIVINE-HUMAN TRIUNE PERSONALITY OF THE LORD JESUS CHRIST.

SCRIPTURE PROOFS

In Luke 1:31, 32, 35 the angel Gabriel declares to the Virgin Mary, of her Divinely conceived Son: "And [thou] shalt call His Name Jesus. . . . He shall be called the Son of the Most High. . . . The Son of God."

In Matthew 3:16, 17 it is stated: "And Jesus, when He was baptized, went up straight-

way out of the water; and, lo, the heavens were opened unto Him; and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a Voice from heaven, saying, This is My beloved Son, IN Whom I am well pleased."

In John 1:29, 34 we read: "And on the morrow he (John the Baptist) seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! . . . And I have seen, and have borne witness that this is the Son of God."

In Hebrews 4:14 it is said: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

In I. John 5:5 the question is asked and answered: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

In I. John 4:15 John the apostle states: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

In John 20:30, 31 it is said: "And many

signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Son of God; and that believing ye might have life IN His Name."

In Matthew 16:13–17 we read: "When Jesus came unto the coasts of Cesarea Philippi, He asked His disciples, Whom do men say that I the Son of Man am?

"And they said, Some *say that Thou art* John the Baptist; some Elijah, and some Jeremiah, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"Simon-Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon-Bar-Jonah; for flesh and blood hath not revealed *it* unto thee, but My Father which is in heaven."

In John 19:5–7 we read: "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the

chief priests therefore and officers saw Him, they cried out, saying, Crucify *Him,* crucify *Him!* Pilate saith unto them, Take ye Him, and crucify *Him;* for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God."

In the foregoing quotations we have the testimony of "the Father," at Jesus' baptism; of "the Son," Jesus Himself, in corroboration of Peter's testimony; of "the Holy Spirit," through Peter; of the angel Gabriel, before Jesus' birth of the Virgin Mary; of John the Baptist, at Jesus' baptism; of John the apostle, in his Gospel and Epistles; of the writer of Hebrews; and of the Jews, in testifying of Jesus' own statement that he was the Son of God; that Jesus "the Son of Man" is "the Son of God."

THEREFORE "THE NAME" OF "JESUS"—in this connection—IS THE PERSONAL "NAME" OF "THE SON" IN THE TRIUNE NAME OF THE LORD JESUS CHRIST, EVEN AS "THE DIVINE-HUMAN PERSON" OF "THE SON" IS, IN HIS DIVINITY, INCARNATE IN, AND, IN HIS HUMANITY, THE INCARNATION OF, THE DIVINE-HUMAN TRIUNE PERSONALITY OF THE LORD JESUS CHRIST.

"NOW THE LORD
[JESUS, THE CHRIST]
IS THE SPIRIT."

II. Corinthians 3:17

"THE NAME" of "THE HOLY SPIRIT," THE THIRD NAME IN THE TRIUNE NAME OF THE LORD JESUS CHRIST, IS "THE NAME" OF "CHRIST."

THIS NAME

—in this connection—

IS THE PERSONAL "NAME" OF "THE HOLY SPIRIT" IN THE TRIUNE "NAME" OF THE LORD JESUS CHRIST, EVEN AS "THE DIVINE PERSON" OF "THE HOLY SPIRIT" IS OF, INCARNATE IN, AND PROCEEDS FROM THE DIVINE-HUMAN TRIUNE PERSONALITY OF THE LORD JESUS CHRIST.

SCRIPTURE PROOFS

In John 14:26 the Lord Jesus Christ says: "But the Comforter, the Holy Spirit, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

As has already been shown—in the inter-

pretation of "the Name" of "the Father" as "the Name" of "the Lord"—the Lord Jesus Christ came (literally bearing, and spiritually included) in His Father's "Name": which—as has been clearly and positively shown—is "the Name" of "the Lord" ("the Name" of "the Lord" being, in a literal sense, the Personal designation: and, in a spiritual sense, "the Person" or "Spirit" of "the Lord").

In the above quotation, from John 14:26, the Lord Jesus Christ declares that "the Father" will send "the Holy Spirit" (literally bearing, and spiritually included) in His "Name": which—in this connection—as shall be clearly and positively shown "according to the Scriptures"—is collectively expressed in the Messianic "Name" of "the Christ," or of "Christ" ("the Name" of "the Christ," or of "Christ," being, in a literal sense, the collective Messianic Personal designation: and, in a spiritual sense, the collective Messianic "Person," or "Spirit," of "the Christ," or of "Christ").

For as "the Lord" is "the Father," and as "Jesus" is "the Son," and both are united in

"the Name" and in "the Personality" of "the Lord Jesus, the Christ," or of "Christ" (John 10:22–38); so "the Spirit of the Father" (Matthew 10:20), and "the Spirit of His Son" (Galatians 4:6), are essentially united in "the Holy Spirit" (Ephesians 4:4), Who comes in "the Name" of, and is "the Spirit" of, "the Lord Jesus, the Christ," or of "Christ."

The Scriptural accuracy of this interpretation is clearly shown in the words of the Lord Jesus Christ recorded in John 14:23: "If a man love Me, he will keep My words: and My Father will love him, and We ("the Father"—"the Lord," and "the Son"—"Jesus," in "the Spirit" of "the Lord Jesus, the Christ," or of "Christ") will come unto him, and make Our abode with him."

(Essentially "the Father is Spirit, the Son is Spirit, and Spirit is the unity of the Father and the Son."—"Pulpit Commentary," St. John, page 170.)

("The Name Christ embodied (and embodies) in itself the Father who gave, and

the Son who received, the unction of the Holy Spirit."—BASIL, "DE SPIRITU S.")

Therefore in the collective Messianic "Name" of "Christ" is summed up and included all of the Spiritual completeness of the Godhead (or "Divine Personality"); and that is "the Name" in which "the Holy Spirit" comes to all of God's children: and in "the Name" of "Christ" He dwells in every believing heart, as all true Christians well know!

Paul gives expression to that experience in Galatians 2:20: "Christ (obviously in "the Spirit") liveth in me."

And in Colossians 1:27 he states: "God would make known among the Gentiles what is the riches of the glory of this mystery: which is Christ (in "the Spirit") in you, the hope of glory."

Again, in Romans 8:9–11, Paul states: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. But if any man hath not the Spirit of Christ, he is none of His. But if Christ is in you, the

body is dead because of sin: but the spirit is life because of righteousness."

In the Bible Commentary, New Testament, Vol. 3, page 150, it is stated: "It is clear from the connection that 'the Spirit of Christ' is the same as 'the Spirit of God,' i.e., 'the Holy Spirit,' Who is not only sent by 'Christ,' but is so essentially one with 'Christ,' that His indwelling is, in the next clause, described as 'Christ in you.' It furthermore appears, that to have 'the Spirit of Christ' (verse 9) is to have 'Christ' Himself dwelling within the heart. (Compare Ephesians 3:16, 17: 'To be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith.')"

Peter bears no uncertain testimony in his identification of "the Holy Spirit" with "the Name" and "the Spirit" of "Christ"; as may be noted in I. Peter 1:10, 11: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you; searching what *time* or what manner of time the Spirit of Christ

which was in them did point unto when He testified beforehand the sufferings of Christ (of "the Spirit of Christ" incarnate) and the glories that should follow."

In these words Peter actually names "the Holy Spirit" "the Spirit of Christ"!

"THE SPIRIT" OF REGENERATION

"The Spirit" of Regeneration (or of "the New Birth") is undoubtedly "the Spirit" of "Christ," or "Christ" in "the Spirit": as note John 3:5, where we read: "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God."

"For"—as stated in Galatians 3:27—"as many of you as have been baptized into Christ (into "the Name" and "the Spirit" of "Christ") have put on Christ":

"Therefore"—as stated in II. Corinthians 5:17—"if any one *be* in Christ, (having "put on Christ") *there is* a new creation; old things have passed away; behold, all things have become new."

Paul makes this statement immediately after stating in II. Corinthians 5:16: "Though we have known Christ according to the flesh, yet now henceforth know we *Him so* no more." "Christ" in "the Spirit" certainly appears to be Paul's thought here!

In I. Corinthians 12:13 we read: "For in one Spirit (in "the Spirit" of "Christ") were we all baptized into one body."

"So"—as stated in Romans 12:5—"we, *being* many, are one body in Christ (in "the Name" and in "the Spirit" of "Christ") and every one members one of another."

Again, Paul, "steward of the mysteries of God," "according to the wisdom given unto him," says, in Colossians 1:21–24: "And you who once were alienated and enemies in your minds by wicked works, yet now hath He reconciled in the body of his flesh ("God was in Christ, reconciling the world unto Himself": II. Corinthians 5:19) through death, to present you holy and unblamable and unreprovable in His sight: if indeed ye abide in the faith grounded and settled, and are not moved away

from the hope of the Gospel which ye have heard, which was preached in the whole creation under the heavens: whereof I Paul am made a minister: who now rejoice in my sufferings for you, and fill up that which is lacking of the afflictions of Christ in my flesh, for His body's sake, which is the Church."

It is the Church of Christ because it is the Collective Body of Christ on earth—the Collective Temple of Christ—indwelt by "the Spirit" of "Christ": Who is "the Holy Spirit," coming and dwelling in His Church in "the Name" and in "the Spirit" of "Christ."

"The Spirit" of "Christ" is of, incarnate in, and proceeds from the Glorified Body of the Lord Jesus Christ on high: from where, "by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit," He pours (or "breathes"?) forth His Spirit—Who is "the Spirit" of the Triune God—upon, within, and through all who believe in and call upon His Holy "Name."

(All of this is, at least prophetically, illustrated and interpreted by the Lord Jesus Christ,

as previously mentioned; and as recorded in John 20:21, 22.)

Therefore "Christ" in "the Spirit" is present with His people on earth: for the Lord Jesus Christ declares, in Matthew 18:20: "Where two or three are gathered together in My Name (in "the Name" and in "the Spirit" of "the Lord Jesus, the Christ," or of "Christ"), there am I in the midst of them."

Or, as stated—in words already quoted—in John 14:23: "If a man love Me, he will keep My words: and My Father will love him, and We ("the Father"—"the Lord," and "the Son"—"Jesus," in "the Spirit" of "the Lord Jesus, the Christ," or of "Christ") will come unto him, and make Our abode with him."

Let the reader note the fact that in these words the Lord Jesus Christ speaks of the collective coming of "the Father" and "the Son," which coming is obviously in "the Spirit" of "the Christ," or of "Christ."

While "the Name" of "Christ" is used in Scripture to designate "the Christ" incarnate, as well as "the Christ" in "the Spirit," it has

been principally applied, as all Christians know, —and with peculiar significance, as has been herein shown—since the day of Pentecost, to "the Christ" Who, ever since that day, has been present with His people on earth as "Christ" in "the Spirit"!

Some one has truly said: "The Advent of the Spirit was the Spiritual Advent of Christ": or, as may be said with equal truth, the Advent of "Christ" in "the Spirit"!

"The Christ" Who is with, and in the hearts of, His people to-day is undoubtedly "Christ" in "the Spirit": Who is "the Spirit" of "Christ": Who is "the Holy Spirit": Who includes "the Spirit of the Father" (Matthew 10:20), and "the Spirit of His Son" (Galatians 4:6), and Who, "proceeding from the Father"—"the Lord," in and through and from "the Son"—"Jesus," comes to His children in "the Name," and in "the Spirit," of "the Lord Jesus, the Christ," or of "Christ."

THEREFORE "THE NAME" OF "CHRIST" —in this connection—IS THE PERSONAL "NAME" OF "THE HOLY SPIRIT" IN THE TRIUNE "NAME" OF THE LORD JESUS CHRIST, EVEN AS "THE DIVINE PERSON" OF "THE HOLY SPIRIT" IS OF, INCARNATE IN, AND PROCEEDS FROM THE DIVINE-HUMAN TRIUNE PERSONALITY OF THE LORD JESUS CHRIST.

"And every tongue—even of His enemies—confess that Jesus Christ is Lord—Jehovah; not now in the form of a servant, but enthroned IN the glory of God the Father."

Phil. 2:11. JOHN WESLEY.

"THE NAME" of "THE LORD JESUS CHRIST"
is "THE NAME" of THE TRIUNE GOD
"He is The True God"
I. John 5:20.

THEREFORE THE TRIUNE "NAME" OF "THE LORD JESUS CHRIST" IS THE DIVINE TRIUNE "NAME" OF THE INCARNATE TRIUNE GOD: BECAUSE IT IS THE TRIUNE "NAME" OF THE DIVINE TRIUNE "PERSONALITY" OF, INCARNATE IN, AND PROCEEDING FROM HIM WHO IS "THE SON OF GOD" AND "THE SON OF MAN"—"VERY GOD AND VERY MAN": AND THAT DIVINE TRIUNE "PERSONALITY" CONSISTS OF "THE FATHER"—"THE LORD"; AND OF "THE SON"—"JESUS"; AND OF "THE HOLY SPIRIT"—WHO IS "THE SPIRIT" OF "THE LORD JESUS, THE CHRIST," OR OF "CHRIST"; AND WHO CONSEQUENTLY COMES IN, AND BEARS, THE COLLECTIVE MESSIANIC "NAME" OF "THE LORD JESUS": WHICH IS "THE NAME" OF "THE CHRIST," OR OF "CHRIST." AND THESE "THREE PERSONS OF ONE DIVINE ESSENCE (OR "NAME") IN THE GODHEAD" WHILE ETERNALLY "THREE" IN THE TRINITY, ARE, ALSO, ETERNALLY "ONE" IN THE UNITY OF THE DIVINE TRIUNE "NAME" AND THE DIVINE-HUMAN TRIUNE "PERSONALITY" OF "THE LORD JESUS CHRIST."

"THE SECRET OF THE LORD" REVEALED

This secret of the Divine Triune "Name" and Divine-Human Triune "Personality" of the Lord Jesus Christ—"the Son of God" and "the Son of Man"—"Very God and Very Man": appears to have been possessed by the apostles and the Apostolic Church, and to have been lost to the Church and to the knowledge of men at, or about, the close of the Apostolic Age.

It is now—by the grace of the Lord Jesus Christ—restored to the knowledge of His Church, of His beloved people the Jews, and of the World!

In words spoken and written of the mysteries of God in ancient times, the writer hereof would say: "But as for me, this secret is not revealed to me for any wisdom that I have more than any living" (Daniel 2:30), but that

all men might "know the Lord, from the least of them unto the greatest of them" (Jeremiah 31:34); and because "that in (or "unto"?) THE NAME of Jesus every knee should bow; . . . ; and *that* every tongue should confess that Jesus Christ *is* Lord IN the glory of God the Father" (Philippians 2:10, 11); "For the Son of Man shall come IN the glory of His Father, with His angels; and then shall He reward every man according to his works" (Matthew 16:27). Therefore "the grace of God hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present age; looking for that blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; Who gave Himself for us ("God was in Christ, reconciling the world unto Himself," II. Corinthians 5:19), that He might purify unto Himself a people for His own possession, zealous of good works." Titus 2:11–14. R. V.

"And we know that the Son of God is come, and hath given us an understanding, that we might know Him that is true, and we are in Him that is true, in His Son Jesus Christ. This ("He") is the True God, and eternal life."

I. John 5:20.

"And after eight days again His disciples were within, and Thomas with them: *then,* came Jesus, the doors being shut, and stood in the midst, and said Peace *be* unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

"And Thomas answered and said unto Him, My Lord and my God!

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed." John 20:26–29.

"THESE THINGS SAID ISAIAH, WHEN HE SAW HIS GLORY, AND SPAKE OF HIM."

John 12:41.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

"Above it stood the seraphim: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory." Isaiah 6:1–3.

"But though He (the Lord Jesus Christ) had done so many miracles before them, yet they believed not in Him:

"That the saying of Isaiah the prophet might be fulfilled, which he spake: Lord, who hath

believed our report? and to whom is the arm of the Lord revealed?

"Therefore they could not believe, because that Isaiah had said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted (or "turn"), and I should heal them.

"These things said Isaiah, when he saw His glory, and spake of Him.

"Nevertheless among the chief rulers also many believed in Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." John 12:37–43.

In these words the Lord Jesus Christ is clearly and positively identified with "the Lord of hosts" of Isaiah's vision.

From Apostolic days orthodox Christian belief has held that the glory of "the Lord of hosts" of Isaiah's vision was none other than the glory of the Triune God!

"The glory of the Ever-Blessed Trinity ap-

peared to Isaiah, when he heard the angelic Holy, Holy, Holy (Isaiah 6:3); and the glory of the Trinity is here called the glory of Christ, because Christ is God. (Cyril).— There is a remarkable resemblance to this passage in the Book of Revelation (Rev. 4:8–11, compared with Rev. 5:12-14), where the glory ascribed to the Holy Trinity is ascribed and paid to Christ; and is therefore a clear evidence of His Divinity."—"Lange's Commentary," John, page 397.

"THE NAME"
"Among the creatures,
they and their names
are two different things:
but respecting the blessed God,
HIMSELF IS HIS NAME,
and HIS NAME IS HIMSELF."

In concluding this introductory study of "THE NAME of the Father, and of the Son, and of the Holy Spirit," the writer begs to submit that he has been Divinely enabled, "according to the Scriptures," to clearly and conclusively show, in the words of Jeremy Taylor, that God "hath changed THE INEFFABLE NAME into a NAME utterable by man, and desirable by all the world: the majesty is all arrayed in robes of mercy, THE TETRAGRAMMATON, or adorable mystery of the patriarchs, is made fit for pronunciation and expression when it becometh THE NAME of the Lord's Christ":—which is "THE NAME"—both literally and spiritually—of "THE LORD JESUS CHRIST."

It has also been shown that "THE NAME" of "THE TRIUNE GOD"—which is "THE

NAME of the Father, and of the Son, and of the Holy Spirit": those "THREE PERSONS OF ONE DIVINE ESSENCE (OR "NAME") IN THE GODHEAD"—is "THE NAME" both literally and spiritually—of "THE LORD JESUS CHRIST" PARABOLICALLY EXPRESSED in a "baptismal formula" given before the day of Pentecost, and subject to the full and complete interpretation thereof which was given that day by the Lord Jesus Christ in His Spirit (Who is "the Spirit of Christ," and "the Spirit of Truth," and "the Holy Spirit")—through the apostle Peter, to "as many as received Him," "in the Spirit," "even to them that believed in (or "into") His Name"; and who were baptized into that "Name" both in water and in "Spirit"; and through that belief and baptism "into ("the Name" and "the Spirit" of) Christ," they "put on Christ": (both in "Name" and in "Spirit"); and "in the Name" and "in the Spirit" of "the Lord Jesus, the Christ," or of "Christ," they were made at one with—and "alive unto"—"God in Christ," and "with Christ in God."

"But ye were washed ("He saved us, by the washing of regeneration and renewing of the Holy Spirit"), but ye were sanctified, but ye were justified, IN THE NAME of THE LORD JESUS CHRIST and IN THE SPIRIT of our GOD."

I. Corinthians 6:11. R. V.

Titus 3:5. A. V. and R. V.

"ONE LORD, ONE FAITH, ONE BAPTISM."

Ephesians 4:5.

"For as many of you as have been baptized into Christ have put on Christ."

Galatians 3:27

"Therefore if any one *be* in Christ, *there is* a new creation: the old things are passed away; behold, all things are become new: and all things *are* of God, who hath reconciled us to Himself through Jesus Christ, and hath given to us the ministry of reconciliation: namely, that GOD WAS IN CHRIST reconciling the world unto Himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation."

II. Corinthians 5:17-19.

"Namely—The sum of which is God—the whole Godhead, but more eminently God the Father—was in Christ, reconciling the world—which was before at enmity with God—to Himself, so taking away that enmity, which could no otherwise be removed than by the blood of the Son of God."

—JOHN WESLEY, in his "Explanatory Notes upon The New Testament." Page 458.

"I say the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All problems in this earth and out of it,
And hath so far advanced thee to be wise."

—Robert Browning.

"THE ONE FOUNDATION"

"For other foundation can no man lay
than that which is laid,
which is Jesus, the Christ."
I. Corinthians 3:11.

"There is ONE BODY, and ONE SPIRIT,
even as also ye were called
in ONE HOPE of your calling;
ONE LORD, ONE FAITH, ONE BAPTISM
ONE GOD and Father of all,
WHO is over all, and through all, and in all."
Ephesians 4:4–6

"The Church's one foundation
Is JESUS CHRIST her LORD;
She is His new creation
By water and THE WORD.
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her
And for her life He died.

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
ONE LORD, ONE FAITH, ONE BIRTH,
ONE HOLY NAME she blesses,
Partakes ONE HOLY FOOD,
And to ONE HOPE she presses,
With every grace endued.

"Though with a scornful wonder
Men see her sore opprest,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

"Yet she on earth hath union
With GOD THE THREE IN ONE,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
LORD, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee."

THE WORDS OF THE LORD JESUS CHRIST

"And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep them in Thy Name which Thou hast given Me, that they may be ONE, even as We *are*.

"While I was with them, I kept them in Thy Name which Thou hast given Me; and I guarded them, and not one of them perished, but the son of perdition; that the Scripture might be fulfilled. . .

"Neither pray I for these alone, but for them also which shall believe in Me through their word; that they all may be ONE: as Thou *art* in Me, and I in Thee, that they also may be ONE in us: that the world may believe that Thou hast sent Me."

John 17:11, 12, 20, 21.

"HE THAT SEETH ME SEETH HIM THAT SENT ME."
John 12:45.
"I AND MY FATHER ARE ONE."
John 10:30.

"The grace of the Lord Jesus Christ, and the love of God ("which is in Christ Jesus our Lord."), and the communion of the Holy Spirit ("which He poured out upon us richly, through Jesus Christ our Saviour"), *be* with you all."

II. Corinthians 13:14.
Romans 8:39.
Titus 3:5, 6.

"We shall see Him," in our nature,
Seated on His lofty throne,
Loved, adored, by every creature,
Owned as God, and God alone."

Date Due

JY 26 '5?			
FE 2			
[redacted]			
~~AUG 1 8 '75~~			
~~Sept 16 '75~~			